Regd. No. L7676

The TAHRIK-I-JADID

Digitized by Khilafat Library Rabwah

Editor,
NASEEM SAIFI

Nabuwwat 1359 H.S.—November 1980 C.E.

Sahibzada Mirza Mubarak Ahmad Vakil-i-Aala, and Vakilut Tabshir with some members of the Staff of Tahrik-i-Jadid Anjuman Ahmadiyya.

صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلیٰ و وکیل التبشیر
تحریک جدید انجمن احمدیہ چند کارکنان کے ہمراہ

بسم الله الرحمن الرحيم

Monthly

Tahrik-i-Jadid

Rabwah

Vol. XVI—No. 11

November, 1980

Editor
NASEEM SAIFI

Digitized by Khilafat Library Rabwah

MALFOOZAT

LIKE TWO FRIENDS

Two friends can continue their friendship only if at times each of them does what the other says and at times each of them agrees to what the other does (i.e. at times "A" agrees to what "B" says and at times "B" agrees to what "A" says). If one of them always insists on the other doing whatever he says, the friendship will not last long. Same should be the case with God and the man. At times, God listens to what the man says and blesses him with His grace and at times the man accepts patiently what ever God had destined for him. The fact is that this really and truly belongs to God that He may try the man—and the trials that come from God are all for the good of man. This is the Law promulgated by God, that the good results of a test make the man deserving of the Grace of God.

(Malfoozat Vol. I, p. 311)

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid, Anjuman Ahmadiyya Pakistan, Rabwah.

KHUTBA

Rights of Women in Islam

Objections of non-Muslims are unjustified

Digitized by Khilafat Library Rabwah

Let's preach Islam through practice

On the 11th July 1980 Huzur led the Friday Prayer at the Masjid Noor, Frankfurt (West Germany). Huzur dilated on the position of women in Islam and vehemently refuted the objections raised by the non-Muslims of Europe as well as other countries.

Huzur said (gist): The people of Europe and other non-Muslim countries think—either mistakenly or through prejudice—that Islam has ignored woman altogether and has given her no rights whatsoever. Consequently they call it the religion of men (or religion for men i.e. only for men) and not of women. This idea is as far from the truth as anything can be.

The fact is that Islam has not only given the women their due rights, it has given guarantee of the preservation of those rights as well.

The degradation of morality and some bad habits have gone so deep in the hearts of these people that they find it very difficult to understand that what they object to does not tantamount to tie the women down rather they tend to preserve the honour of women and guarding of their rights; due to their ignorance they

continue repeating their objection that Islam has deprived the women of their rights.

Everybody can understand that reason and morality can never permit the girls to bear children out of wedlock And is it not a fact that the wrong notion of the freedom of women has given them licence and the result is that millions of children are born out of wedlock every year in the United States of America. If stopping this evil can be termed as hardship for women, the objection will definitely be unwise and unjustified.

Islam has certainly given the women their rights but who does not know that due to their physical and constitutional differences with men they have different duties to perform as compared with the duties of men. Can a man give birth to a child; that is done by the women. Earning the livelihood for the family is in no way the duty of women. Men have to do it. Islam gives woman the right to own property and does not make her responsible for the running of the home with her own money, earned or inherited. Man has no right, according to Islam, to ask the woman to spend from her pocket for the day to day expenses of the family.

The Holy Prophet, sallallaho alaihi wa sallam, was sent by God as a Messenger for 'annaas' i e. the people and this word annaas includes both men and women That very clearly means that he was sent for men as well as women. The Holy Prophet, sallallaho alaihi wa sallam, was also made to say in the Holy Quran that he was only a *Bashar* i.e. human being. The word bashar is also used in Arabic language for men as well as women. In other words it can be said that woman is as respectable as man is.

The Holy Prophet sallallaho alaihi wa sallam is called the Mercy for the worlds. The word 'worlds' includes women also; it does not refer only to men Here also, therefore, we find that the woman has not been excluded from the sphere of Mercy.

All these things can be proved from a number of other verses of the Holy Quran as well.

In the end Huzur exhorted the Ahmadis living in Germany (and in fact in all the European and other non-Muslim countries) to live Islam and show to the people through their practical example that Islam has left nobody without his or her rights. He told them to preach Islam through words and actions. He further remarked that if there was anything they didn't know how to explain, God would help them. "You should preach Islam in its pristine purity, cleansing it from the dirt that has crept into it," he said.

After the Khutba, Huzur led the Friday Prayer and Asr Prayer and then had a sitting with the friends who had travelled from far off places to pray with him and to be in his company for as long as they possibly could.

Drop a note to

The Vakilut Tabshir

Tahrik-i-Jadid, Rabwah

For a copy of
OUR TEACHING
free of cost.

"Tasneef"

Digitized by Khilafat Library Rabwah

Digitized by Khilafat Library Rabwah

SO SAID

The Founder of the Ahmadiyya Movement

Cover up short-comings of others

One of the attributes of God is Sattar—the one who covers up the short-comings of people ; He sees the man committing sins but because of this attribute of His, covers up his sins till he goes beyond the bounds. So far as man is concerned, even when he has not observed the short-coming of someone, he begins to shout and raises a hue and cry against him. The fact is that man is small hearted whereas God is Forbearing and Benevolent. The unjust does wrong to himself. At times he becomes too bold and that is because of his ignorance of God being Forbearing. At this juncture Gad's attribute of Zoo—Intiqam (the one who takes revenge) comes into operation and the man is caught for his boldness.

The Hindus say that God and going to extremes cannot reconcile. In other words God does not like anyone going to the extremes (in evil deeds) But, of course, God is Merciful and Benevolent and if a man, even when he has committed a grave sin, asks forgiveness with a sincere heart and fervent prayers, He does show Mercy to him.

That being the case just as God overlooks our short-comings and does not catch us immediately nor does He humiliate us, we also should not be quick in talking about others in respect of things that might cause them humiliation.

(Malfoozat Vol I p-298)

Real Virtue is Faith

The real virtue and piety demand that one should believe in God, for, the worldly officers do not know what a man does in the four walls of his house and behind the curtain. Even if somebody claims to be pious, he cannot apprehend being caught for what he has in his mind. And there is no Government in the world which is feared by the man equally at night or during the day, in the dark or in the light, in seclusion or in the public, in a desolate place or in an inhabited area, within the four walls of the house or in the market. That is why the morals can be set right only by believing in someone who watches over the man all the time and every where and also knows the secrets of his heart, for, really and truly, pious is he whose inside and outside do not clash with one another. Whoever is like that, is angel-like, on this earth.

(Malfrozat Vol. 1, p-301)

Fresh Signs

I try to call the people to come and stay with me—at times I do so by making announcements that they should come. It is all because I should lik to inform them of the God whom I have found and seen and that I should show the shortest path to reach Him—the path that ultimately makes a man Godly man.

In fact I do not believe that mere stories of the past can add to

one's God-realisation. It is possible only through practical experience and that is not possible without treading on the path that is ours. One has not to pass through hardships to tread on this path ; it is the mind that works here. In fact, God looks at the heart, and the heart that is full of the love of God does not stand in need of an idol to be before him. The idol worship can never lead a man to the correct and definite conclusions.

(Malfoozat Vol. I, p-308)

Stronger Faith—Better deeds

Although I know that the ability to do good deeds is a gradual process, there is no doubt that unless faith is strong nothing can be done. The stronger the faith, the better are the virtuous deeds ; so much so that if this strength of faith gets the opportunity of full development the person would reach the stage of martyrdom, for in that case nothing would stand in his way and he would not mind sacrificing his life.

I have said it many a time and its repetition here would not be out of place that the appearance of the prophets and especially that of the Holy Prophet, sallallaho alaihi wa sallam, and the revelation of the Holy Quran have an aim. Whoever says that this act of God is aimless, displays disrespect and impudence, for, it does not behove God to do things without any aim.

Let it be known that the aim of God in revealing the Holy Qruan and sending the Holy Prophet to the world is that a great Sign of the Mercy should be shown to the world. God says :

و ما ارسلنک الا رحمة للعالمين

We have not sent you but as a Mercy for the worlds.

The aim of the revelation of the Holy Quran is stated in the words :

Digitized by Khilafat Library Rabwah

هدى للمتقين

(Guidance for the God-fearing people).

These aims are so good that nothing like them can be found anywhere.

God has willed it that all the excellences that various prophets had severally, be combined together in the person of the Holy Prophet, sallallaho alaihi wa sallam. Likewise all the eternal truths that were to be found in all the scriptures be collected in the Holy Quran. Also the good points that the followers of other prophets had individually should be given collectively to the followers of the Holy Prophet, sallallaho alahi wa sallam.

It is the will of God that we should inherit all these excellences. Here, this also should be kept in mind that just as the excellences that He wants us to inheriit are great so also He has granted us talents, for, if He had not given us such talents we would not have been able to inculcate these excellences in our persons.

(Malfoozat Vol. I, p-326)

Friends of God

There are a lot of people in the world who live a vulgar and luxurious life : they crave for the worldly honour and wealth and properties. The whole of their life, they remain occupied in vain struggles and ambitions and they continue

planning for it. They do it, till the last breath of theirs.

These people had also been given talents and had they used them properly they would have attained to the truth. God has not acted niggardly towards anyone whosoever. Blessed is he who puts the talents, granted by God, to their proper use. There are many people who, when they are told to fear God and obey His commandments, retort by saying: Are we going to be a Wali (a friend of God). This kind of utterance is no less than heresy: it is thinking evil of God. It is only the worldly Governments that are short of jobs; tnat is not the case with God. Whoever has a true relationship with God can have His blessings that were vouchsafed to the Truthful in the past.

God has called His beloved people "Wali" and is it any difficult for Him to make Walis. Not at all. It is easy for Him. What is required in this respect is that man should advance towards Him with sincerity and steadfastness. No difficulty should make him waver. When a man has true relation with God and he becomes pure and pious and gets himself away from all that displeases God then God also introduces a relationship with him and comes closer to him. But if on the other hand somebody goes farther away from God and adopts dirty ways of life, God does not care for him. He says:

فلما زاغوا ازاغ الله قلوبهم

When they became crooked, God proclaimed their hearts to have become crooked.

(Malfoozat Vol. I, p-335)

The four ranks

It should never be forgotten that some parts of the Holy Quran explain some others; they are like a commentary on those parts. Something is mentioned briefly at one place and the details of it are given at another place as if it is the commentary on that part which is briefly mentioned.

صراط الذين انعمت عليهم

Digitized by Khilafat Library Rabwah

The path of those on whom you have bestowed your blessings

Something has been stated here briefly. At another place it has been stated in a fuller detail

من النبيين و الصديقين و الشهداء

و الصالحين

from among the Prophets, the Truthful, the Martyrs and the Righteous.

منعم عليهم

(On whom blessings are bestowed) are of four types. The Prophets, the Truthful, the Martyrs and the Righteous. All these four ranks are brought together in the person of the prophets, for prophethood is a high excellence.

It is the duty of every human being to try to attain to these ranks through the rightful method of struggle; he should adopt the way shown by the Holy Prophet through his practical example.

I should also like to tell you that there are many people who have devised their own methods to attain to these ranks, to have communion with God, but the fact remains that all methods other than those adopted by the Holy Prophet sallallaho

alaihi wa sallam, are meaningless. Whose experience of the true path of "Munam Alaihim" (on whom blessings have been bestowed) can be better than that of the Holy Prophet sallallaho alaihi wa sallam, in whom were perfected the excellenees of the prophethood. The path that he adopted was the most correct and the shortest one. To devise another method—and to leave this one—however pleasing it might seem to be, is to tread the path of destruction. This is what God has revealed to me.

(Malfoozat Vol. I, p-340)

Man is helpless

Nobody can do anything without the grace and help of God, but when a man is drawn towards Him and gets himself annihilated in His Being, he does the kind of things that can be called God's work and then excellant lights begin to shine on him.

So far as the weakness of the man is concerned, it is almost limitless. He cannot move even one step without the grace and the help of God. I am quite confident that if he is not helped by God, he cannot even tie his trousers after easing himself. The physicians say that there is a disease which kills the man through sneezing (i e. the man sneezes and he is no more).

The fact is that man is a collection of weaknesses and that is why God says :

خلق الانسان ضعيفا

man has been created weak.

There is nothing that lies in his hands. He has not got as many parts of his body as he has got diseases. He being a target of so many weaknesses, his security lies in nothing but his being straight-forward with his God. He should become His true add sincere servant and for this he must adopt perfect truthfulness. Even the physical system depends upon truthfulness. Those who abandon it and make falsehood their shield are very much mistaken. It is quite possible that somebody may have temporary gain by telling lies but it is sure that it blackens the heart and he is eaten up from within as the white ants eat up things from within One has to tell many lies to cover up one lie which has to be given a tinge of truth. Thus his moral and spiritual talents are eroded from within and he reaches a stage where he begins to fabricate against God and belies His Messengers ; he is then marked by God as an unjust person, as he says :

من اظلم ممن افترى على الله كذباً او كذب بايانه

who is more unjust than the person who fabricates lies against God.

(Malfoozat Vol, I, p-352)

The stage of Martyrdom

God the Almighty says in the Holy Quran :

و لنبلونكم بشئ من الخوف و الجوع

we will continue trying you ; sometimes we will frighten you ; sometimes we will cause you hunger ; some times we will cause you the loss of wealth and fruits.

Here, the "fruits" include the children also ; moreover it is possible that a crop may have been prepared with great hardship and when it is ripe it may burn to ashes in no

Digitized by Khilafat Library Rabwah

time. Or some other things for which one has toiled a lot may produce no results. In short there are various types of trials and troubles with which a man may be afflicted and all this is a test from God. The people who, in these circumstances, resign themselves to the Will of God and bow down before His destiny, they only say :

انا لله و انا اليه راجعون

Verily we are for God and to Him we have to return

and they say it with no grudge in their hearts. They do not complain as to why these things have happened to them.

It is about this type of people that God says :

اولئك عليهم صلوات

These are the very people who are specially blessed by God.

He shows them the way in their difficulties. You should remember that God is very Merciful and Benevolent and whoever resigns to His Will is never left without His succour.

This is the stage where God wishes the man to accept whatever He brings his way. There is another stage :

ادعونى استجب لكم

Call on Me, I will answer you. Here, God promises that He would do what His servant would tell Him. The Martyr is at the first stage where, with all pleasure, he accepts whatever God gives him. Any pain that is caused to him is like a reward from his Friend (God the Almighty).

(Malfoozat Vol. I, p-368)

Sympathy for the Troubled

Digitized by Khilafat Library Rabwah

As for me, if I am offering my prayers (Salat) and I hear the voice of someone who is in pain, I like to stop praying and do what ever I can for that person and to show him sympathy as much as lies in my power. It is not good morals that one should not help a brother who is in trouble. If there is nothing that you can do for him, you can at least pray for him. What to talk of our own people, even the others—and the Hindus—should be treated nicely and sympathetically. One should never display carelessness, in this sort of things.

(Malfoozat Vol. 1, p 442)

Continue purifying yourslef

The Holy Quran says :

قد افلح من زكها

that is, he who purifies himself attains to salvation. And purification of self demands that one should keep the company of the righteous people and come close to the virtuous ones ; that helps a great deal. One should get rid of lies and bad manners and he who is walking on the (straight) path should be asked the way. One should also continue removing one's short-comings gradually. Just as the writing cannot be perfected without correcting it all the time, the moral also cannot be perfect unless one continues removeing the shortcomings.

Man is such an animal that he can stay on the right path only if he continues purifying himself all the

time. If that is not done he can be led astray at any time.

(Malfoozat Vol. I, p-443)

Ease and not hardship

Digitized by Khilafat Library Rabwah

I believe that one should not put oneself to too much of hardship. What is ordinarily known to be a journey should be taken as a journey for the purpose of shortening the prayer etc.

انما الاعمال بالنيات

actions are to be judge according to the intentions.

At times I go for a walk with my friends and I cover two to three miles but nobody takes it to be a journey. But when a man takes his baggage and goes out with the intention of going on a journey, then he really is on a journey. The Shariat is not based on hardship. Whatever you take to be a journey, is really a journey for you. Just as one obeys the commandments of God in connection with what is obligatory, one should obey Him in the matter of leave also. The farz (obligatory) are from God and so is the leave granted by Him.

(Malfoozat Vol. II, p-211)

A Multi-meaning Book

The Holy Qurrn is a Multi-meaning Book. Many meanings can be deduced from all the places in it. And no point contradicts any other point but he who is prone to quick anger and grudge is not a suitable person to understand the Holy Quran nor the Holy Quran opens up for such people (i.e. they cannot understand the deeper meanings of this Book). I intend to write a commentary of the Holy Quran, which should make understanding easy. Of course mere understanding and belief are not enough unless these things are put into action. The words without action are like something without soul. One should believe in the Holy Quran to be a miracle and one's relation with God should be such as if he sees Him.

(Malfoozat Vol II, p-221)

Ask me another

The God who manifested Himself to Adam and to other prophets is the very God who has manifested Himself to me. God has granted an opportunity and you should avail of it for increasing your knowledge. You should ask me whatever you do not understand. And do so without delay. Those who say that they have understood (any particular point) before they have actually understood it will have a boil on their heart which will ultimately become malignant and begin to flow.

I do not get tired, even if someone continues asking me for a whole year. You should value this opportunity. Listen to me and try to understand and act upon what I tell you. You should become the servant of religion and disseminate the truth. To love God and to be sympathetic towards the human beings—both these things are a part of religion. You should act on them.

(Malfoozat Vol III, p-198)

Trials and piety

There are some people who live beastly lives. When God catches them, He does so to cause them to

die. But that is not how God deals with the Believers. When they pass through difficulties, they find that their ultimate end is good. In fact good end is always the destiny of the Muttaqi as God says :

و العاقبة عند ربك للمتقين

Digitized by Khilafat Library Rabwah

And with your Lord, the end (good end) is for the Muttaqis)

The troubles that they have to pass through and the hardships that they have to undergo become a cause of their advancement so that they may gain more experience. The times are changed for them. And this is a fact that whosoever is tightened by God is changed for the better. As if he has been caused to die and after their God—realisation they do not find any pleasure in what used to be pleasureable in the days of their beastly life. Rather those things become bitter and hated ones. The mind is turned towards piety and virtuous deeds. The hardship that they used to feel in doing anything good becomes extinct.

(Malfoozat Vol. III, 207)

Certainty of patience

You should remember that a man can never benefit from the prayer (supplication) unless he is extremely patient and prays constantly and with steadfastnese. He should never think that may be God does not listen to the prayer or He might not listen to his prayer. He should take Him to be the Possessor of all powers and having the Will to do whatever He likes. He should have certainty and patience for his prayers. A time would come when God would listen to his prayers and answer him. Those who adopt this method are never deprived and they definitely achieve the desired success.

God's powers are limitless. It is His law that completion and perfection in human affairs be linked with long patience and He does not alter this law of His. He who wishes the law to be changed, displays impertinence. Moreover this also should be remembered that there are some people who show impatience and want the things to be done like a juggler—in a jiffy, He who is impatient can do no harm to God; he himself will be the loser. Let him be patient and see what happens.

I do not believe the false and fabricated stories that such and such Faqir (a religious mandicant) did such and such things by just blowing on them (in the winking of an eye). This is against the Practice of God and the Holy Quran is opposed to it. Such a thing can never happen.

(Malfoozat Vol. III, p-205)

Long Life

God says in the Holy Quran :

ما ينفع الناس فيمكث فى الارض

and it is a fact that whoever is beneficial to the world, lives longer. Some people have raised an objection to the effect that the Holy Prophet sallallaho alaihi wa sallam's life was short. The objection does not hold good, the reason being that the Holy Prophet had achieved the aim of life. He came to the world at a time when the world naturally stood in need of a Reformer and passed away from this world when he had achieved total success in the work of his Messengership.

Nobody else—other than the Holy Prophet—heard the voice of

اليوم اكملت لكم دينكم

today I have perfected your religion

and he (the Holy Prophet) saw with his own eyes the fulfilment of

اذا جاء نصرالله و الفتح ورايت الناس

يدخلون في دين الله افواجا

Digitized by Khilafat Library Rabwah

(When the help of Allah comes, and the victory. And thou seest men entering the religion of Allah in troops).

Since the Holy Prophet, sallallaho alaihi wa sallam died at a time when he had achieved complete success it would be a mistake to say that he had a short life Moreover the blessings of the Holy Prophet are ever-lasting and even now their door is open ; that is why he is called the Living Prophet. He is the one who has got the real life. Thus, he achieved the aim of having long life and in conformity with the verse, he is living till eternity.

(Malfoozat Vol, III, p. 304)

The Love of God

A believer is he in whose heart the love of God has taken roots and he has decided that whatever the hardship or humiliation, he would not abandon God. Now you tell me who can consienciously say that a person who has made this decision will be destroyed by God ; has any Messenger of God been destroyed? The world may try all it can, such people cannot be undone. He who is humiliated for the sake of God is the person who will ultimately sit on the throne of honour and grandeur. Look at Abu Bakr, may God be pleased with him ; he was the first to accept humiliation and then he was the first to be throned (became the first Khalifa—Successor—of the Holy Prophet). There is no doubt about it that some hardships have to be borne at the initial stage. Somebody has said it very correctly :

"Love in the beginning is bloody and rebellious so that whoever is not a true lover may cease to love."

The love of God, in the initial stage, is rebellious and bloody so that those who are un-worthy of it forsake the idea of love. The lovers of God are made to pass through hardships ; they have to undergo financial and physical torture so that the sincerity of their love is proved. God has destined it that unless a man is prepared to go to hell, he should not go to paradise. Only such a person is made to see paradise who is prepared to see hell But of course, Hell, here, does not mean the Hell of the next world, but the trials and tribulations of this world.

A Hadees says that the Hell is made to appear in the form of Paradise for a disbeliever and paradise is made to appear like a Hell to the believer. The disbeliever who craves for this world gets himself engrossed in the worldly affairs and adopts the position of a 'dog of the world'. The believer is a lover who divorces the world and gets ready to undergo every kind of hardship—and in fact it is his intense love that makes him inclined to bear the hardships.

(Malfoozat Vol. VII, p. 40)

Love is a secret

Those who are in love with God try to hide their love with which their hearts are full to the brim. If this love is exposed, they feel great shyness, for, their love for God is a secret and it is known to none but to them and to their God. The exposition of a secret is always a matter

of shyness. There has never been a Messenger of God who did not have this secret shared with God. It is this very secret that the Messenger of God wishes to hide but the beloved (i.e. God) Himself exposes it and he does, in this respect, what they do not like. What the Messengers like (in connection with their remaining hidden from the eyes of the people) does not happen and what they do not like that is what God compels them to accept.

So long as a man is in a lower stage, his ideas are also low and his love remains at a low stage in accordance with the low stage of his spiritual understanding. God—realisation creates correct understanding and every body's love measures up to his understanding.

انا عند ظن عبدی بی

Digitized by Khilafat Library Rabwah

(God says I manifest Myaelf to My servant according to what he thinks of Me). This also shows that a true lover thinks good of God and he is certain that He will never abandon him. God likes faithfulness, rather He likes it very much that man should really display his faithfulness and think good of Him so that He may also manifest His faithfulness. But the generality of the people do not understand this point. They keep themselves bowed down before idols of greed and low passions and the range of their sight does not extend farther than the worldly affairs. They do not take God to be Merciful and Benevolent. They have no faith in His promises. If they had possessed faith in His promises of Mercy and Benevolence, He would have vouchasafed them the concrete proofs of being Merciful and Benevolent.

(Malfoozat Vol. VII, p. 45)

Supplication - a weapon

I wholly and solely depend on the prayer (supplication). The prayer is a weapon that has been given to the believer to win a victory. God has urged the believers to pray; rather God waits for the prayer. I see that God very graciously accepts my prayers (more than others) It is the prayer that can save a man from all sorts of troubles and maladies. Once I read in a newspaper that a Police Officer scratched his nail with the point of a pencil and the point pricked him under the nail The finger began to swell till the swelling reached the elbow and it seemed as if the arm had swollen to three times its size. The Doctor was called and he told the Police Officer that the arm had become poisoned and his life could be saved only if he was prepared to get his arm amputated. The Police Officer did not agree and the result was that within a few days he succumbed to this injury and died.

Later on, once it so happened that I also got the point of a peneil pricked under my nail. I went for a walk and I observed that there was a swelling on the hand. Then I remembered what had happened to the Police Officer. There and then I started praying and continued doing so till I reached home When I reached home I saw that swelling had vanished altogether. I showed it to others and also told them the whole story of the swelling.

(Malfoozat Vol VII, p-51)

Company of the righteous

Companionship is very effective. It does influence the people. If somebody has got scent with him, its

sweet smell will reach his companion, as well Likewise the company of the Truthful infuses truthfulness in the one who keeps the company. I tell you the truth; to be in close company of the prophets makes the two of them alike. That is why the Holy Quran says:

كونوا مع الصدقين

You should keep company of Truthful.

It is one of the excellences of Islam that it produces this kind of the Truthful (who can influence others), in every age.

(Malfoozat Vol. VII, p-315)

Truth and falsehood

You should remember that there is nothing as devoid of blessings as telling lies is. Usually the worldly minded people say that he who tells the truth is arrested, but I cannot agree with this statement of theirs. I had seven court cases and in none of them I had to tell a lie Tell me, was I unsuccessful in any of them? God Himself is the Helper of the Truth. Can it ever be that He should punish the truthful? If it ever happens like that, nobody in the world dare tell the truth and the people would lose all their trust in God. The life of the Truthful will be no better than the dead people. The fact is that if those who speak the truth are punished, their punishment is not the result of telling the truth, it is the result of some of their hidden evil deeds, and a lie told at some other time. God has record of their evil deeds; they have a large number of evil deeds and they are punished for anyone of them.

(Malfoozat Vol. VIII, p. 351)

Pull for Virtue and Vice

Digitized by Khilafat Library Rabwah

There is an inherent pull for virtue and vice in the human beings. A man does something good but he does not know why he has done it. Likewise, a man moves towards evil and if he is queried about it he won't be able to say anything (as to why he does so).

There is a story about this inherent pull related in the Masnawi of Maulana Room. It goes like this: There was an evil person who owned a slave. One day the Master took the slave to the market early in the morning. On the way, he heard the *Azan* and asked permission from his Master to go to the mosque to pray. On receiving permission, the slave went to the Mosque and there he got so deeply interested in the Remembrance of God that he overstayed there The Master called on him and asked him as to who detained him in the mosque. The slave answered, "The one who detained you outside the Mosque".

In short there is an inherent pull (for virtue and vice) God the Almighty has hinted at it in the verse.

كل يعمل على شاكلته

(Malfoozat Vol IV, p-141)

Decisive Power and courage

A seeker after truth must have two qualities. One, he should be intelligent. There are some who seek after truth but being dull headed and half witty, they have no power of decision. They cannot understand what is explained to them. Even if the facts about all the religions are placed before them, they

do not understand what to pick and what to leave, for, they cannot understand where the truth lies It is a disease. The physicians call it "sophistic intelligence". Such people are overpowered by suspicions. It is therefore necessary that the seekers after Truth should not be overtaken by suspicion.

Two, the seeker after Truth should be courageous enough to accept the truth.

There are many people who find out where the truth lies but they cannot cut themselves off from their relatives. Such people are cowards and this cowardice does not do any good.

When a child is admitted in the school for the first time, It is only alphabet that he has to be taught, not the big books. Same is the case with religion; one has to know of its basic points in the beginning—that is the kind of things which should be compared with other religions And it is this comparison that should help a man to find out the truth.

(Malfoozat Vol. IV, p-142)

Reward is for striving

To oppose one's own self (i.e. desires and passions) is also a service to God. The man is sleeping and he likes to go on sleepidg, but he opposes this desire of his and gets up and goes to the Mosque. This kind of opposition makes a man deserving of reward and, in fact, a man deserves reward only upto the time that he stands in need of opposing his self (desires) to do good. But when man attains to perfect knowledge (he begins to realise the significance of virtue) his act of doing good does not come under the category of the deeds that deserve reward.

Digitized by Khilafat Library Rabwah

Abdul Qadir Jilani, may God have mercy on him, says that when a man has perfect knowledge (he becomes Aarif) his virtues which are a matter of routine lose their reward, for, then his self has become perfectly satisfied and, therefore, desirous of no reward. He was getting reward because he was opposing his self (desires or passions). Now that opposition has come to an end (for, it is needed no more).

The Holy Quran says:

و لمن خاف مقام ربه جنتان

(He who fears his Lord, is provided with two paradises)

that is, he has now been admitted into the Paradise and therefore he is no more in a position to be getting rewards. This stage, it must be remembered, cannot be attained to through impatience. The man should be patient to the extent that he may be sure that none else is as patient as he is. Eventually God shows Mercy and opens the door for him.

(Malfoozat Vol. IV, p-246)

Real Pleasures

It is only God who should be sought after. The real pleaeures lie in Him and Him alone. Whatever (spiritual) pleasures a man has got in this world, that is what he has to take with him to the next world. When an atheist dies he thinks he is still there (in this very world) and it is only his physical body that has been separated from him; he will have nothing but regrets. The physically blind are better (than the spiritually blind people) and they

deserve our sympathies.
(Malfoozat Vol. IV, p.277)

The Signs prove the Truth

It must never be expected that any particular prophecy would be so clearly mentioned that its factors would be named one by one. For, in that case the question would arise whether the prophecy about the Holy Prophet sallallaho alaihi wa sallam also mentioned these things. What God has really mentioned in the Torah is that He would raise a Prophet in the latter days, from among your brethren ; it is no where mentioned that he would be an Ishmaelite; the Jews have always been of the opinion that that Prophet was to be an Israelite. Was not God powerful enough to have mentioned the name of the Holy Prophet, sallallaho alaihi wa sallam, his father's name and the name of the town where he was to be born? In that case none would have entertained doubt about him.

But the words of the prophecy were such that the Jews could interpret them to their own "advantage". Upto this time they believe that the words "from among your brethren" mean that he would be an Israelite.

Another thing where the Jews stumbled is the question of the coming of Elijah ; they did not agree with John being Elijah (in his second coming).

All this goes to show that one should look at things collectively. That is how a Believer and a Mutaqi can arrive at the truth. On the one hand the Holy Quran and the Hadees are on our side; on the other hand there are hundreds of signs which have been shown (by God) ; one hundred and fifty of these Signs have been mentioned in my publication—Nazool ul Masih.

In short, this is the practice of God that the truthful is always recognised through the signs (that God shows at his hands).

(Malfazoot Vol. IV, p. 389)

Beauty and Generosity (Benevolence)

Digitized by Khilafat Library Rabwah

A man is either charmed by Beauty or by Generosity (Favours or good done to somebody) and Islam has shown these two qualities in God in their utmost perfection. The Sura Fatiha begins with the Beauty and Generosity of God. But if these things do not make a man turn to God then the third thing is also mentioned there and that is His wrath. That is why God has warned the people with the words

غير المغضوب عليهم ولا الضالين

But blessed is only that person who avails of the Beauty and the Generosity of God and obeys His commandments. This is what brings God nearer to him and this is what makes his prayers to be accepted by God.

(Malfoozat Vol. IV. p. 447)

Origin of Bounties

Every thing has an "UM" (i.e., mother or origin) I was thinking of the Bounties of God—as to what is their "UM". Then God flashed it in my mind that their "UM" is

ادعونی استجب لکم

(Call on me, I'll answer you).
No body can protect himself against evil unless God's grace enables him

to do so. Thus by saying

ادعونی استجب لکم

Digitized by Khilafat Library Rabwah

He has told us that He alone is the Protector and you should turn to him.

(Malfoozat Vol. VI, p. 3)

Being devoted to God

It is quite correct that it is only by worshiping God and obeying Him that one can be said to be devoted to Him but one must know whether he is worshiping God or he is worshiping the Satan. Is it possible that he should worship someone else and still it be true that he is for God ? That is why it is basically essential to know the attributes of God.

(Malfoozat Vol VI. p. 10)

Suprerogatory good deeds

One sho ld not boast of praying five times a day, keeping the fast and performing other rituals. He should not be satisfied that the prayer that he had to offer, he has offered, he has kept the fasts that he had to keep and he has given the Zakat that he had to give and so forth and so on. The Nawafil (the suprerogatory good deeds) are a means of the completion of good actions and it is the Nawafil that become the cause of progress.

What identifies a believer is that he should perform the act of charity that God has prescribed for him and for every good deed he should have a personal liking and there should be no show of goodness. This state of the believer is a proof of his sincerity and true relationship and strengthens his communion with God. Thereafter God becomes his tongue with which he speaks. He becomes his ears with which he hears. He becomes his hands with which he works. In short, every movement of his and every action of his becomes the action and the movement of God.

(Malfoozat Vol. VI, p. 17)

Being true servant of God

He who asserts that he avoids sin, of his own power, is a liar. Whereever there is something sweet the aunts must gather there, likewise there are some demands of the nature (or self) which cannot be got rid of. Nobody can guard against sin unless he receives the grace and mercy of God—neither a Prophet nor a Wali (friend of God). They cannot boast of not committing any sin ; rather they always continue asking for the grace of God. That the prophets also say Istighfar (asking for the forgiveness of sins) means that they are always asking for the grace of God to be their cover. If the man is left to himself he can never remain sinless and well protected. The prayer

اللھم باعد بینی و بین خطایای

and other prayers are also in support of the same interpretation of Istighfar. This actually is the secret of "obodiyyat" (being the true servant of God) that man should be under the protection of God. He who does not want the protection of God is a proud and a haughty person.

(Malfoozat Vol. VI, p. 21)

The Poor & the Paradise

Digitized by Khilafat Library Rabwah

You know what the major sins are : you should avoid them. Do not steal ; do not commit adultery ; do not be unjust and cruel ; do not usurp the wealth or the land of others ; do not tell lies ; do not associate anything or any body with God.

It is reported in the Hadees that :

اهل الجنة بلہ

i.e. those who are to go to the Paradise are simple people. Those who are highly educated but do not act righteously, are very much condemned and they have been cursed by God. The poor people will enter the Paradise five hundred years earlier than the others. Poverty, in fact, is a good fortune. You should try to recognise God to whom you have to return. You should avoid associating others with God Do not put your trust in the means, for, that also is associating others with God. He who commits a sin through his cleverness and does not stop doing so, is bound to be caught and destroyed by God, one day.

لا الہ الا اللہ محمد رسول اللہ

means that none has to be worshipped except God and the Holy Prophet Mohammad sallallaho alaihi wa sallam, is the Messenger of God.

You should advise your women ; do not take bribe nor should you give bribe ; you should avoid pride and haughtiness and become poor humble and servants of God.

(Malfoozat Vol. VI, p. 32)

It's God's work

I am a man with whom God converses. He teaches me from His own Treasure (of knowledge) and trains me with His personal attention. He sends His revelation to me and I follow that revelation. That being the case what need do I have to leave this path and adopt other various ways. Whatever I have said so far, I have said it under His Command and have never added anything to it from myself, nor have I fabricated anything about God. The end of a fabricator is destruction. Why do you then wonder over this dispensation. Do not be surprised at the work of God, for, it is He who created the earth and the skies. He does whatever He wishes to do and there is none who should query Him as to what He has done.

(Malfoozat Vol. VI pp-34)

Let the People Know

The books should be distributed so that the message reaches the people. I could see that very few people beyond Delhi know what my claims are. It (the distribution) should be arranged in this way : A long journey should be undertaken and the large number of books that are lying here should be distributed on the way, so that the Message reaches the people. God has provided us with great means and not to avail of them tantamounts to a rejection of His Bounties. The Railway train has been invented for us with which months—long journey is covered within days. The members of the Jamaat should serve the Jamaat. They should not lag behind in giving financial help. Behold ! There is no organisation in the world which can be run without the contributions. In the times of the Holy Prophet, Moses and Jesus, peace be

on all of them, too, the contributions were collected. The members of our Jamaat should also keep it in mind that this aspect is very essential. If they pay even a very small amount regularly, a lot of things can be accomplished. Of course if some body contributes nothing at all, why should he continue to stay in the fold of the community.

(Malfoozat Vol VI, p-38)

Collection of Contributions

Digitized by Khilafat Library Rabwah

There are a lot of people who do not know that the contributions are also collected by the Jamaat. Such people should be made to realise that if they have a true relationship with God they should make a firm pledge to pay a fixed amount for the community ; they should also be made to understand that perfect obedience should be given. If they cannot make a pledge even for this much, then, what is the use of their joining the Jamaat. If a highly niggardly person keeps aside a small amount for the contribution every day, he can pay quite a handsome amount. It is the drops that make the ocean. If somebody is taking four loafs of bread, he should set aside one loaf (i.e. something equal to one loaf) for this Dispensation and he should mould himself in this way to be setting aside something for such affairs.

(Malfoozat Vol, VI, p-41)

Sin is a poison

There are two things. One, you should supplicate, two,

كونوا مع الصادقين

(You should keep the company of the Truthful).

If you keep the company of the truthful ; you will know that your God is All-Powerful ; He sees and He hears. He accepts the prayers and grants His servants hundreds of Bounties through His Mercy. The people who commit sins every day, they take them to be sweet like the pudding. They do not know that it is a poison (that they are taking). There is nobody who can take the arsenic knowingly, nor anyone can stand at a place where the lightning might strike, nor is there anyone who can put his hand in the hole of a snake. Likewise no body can take the food which he suspects to have been poisoned even though somebody may pay him some amount for doing so.

The man who commits sin, does he not know the result of it? Why does he do so ? It is because he does not take the commission of sin to be something dangerous. That is why it is essential that one should know it for certain (as to what is good for him and what is bad for him). Unless he attains to this certainty he will not ponder over it—and he will not achieve anything. There are a lot of people who lived in the days of the Prophets and yet they did not believe. It is all because they did not ponder.

(Malfoozat Vol. VI, p. 62)

Repentance demands Sacrifice

They do not know what Repentance (Tauba) is. Repentance does not mean that one should just utter the words "I repent". Real and true repentance demands sacrifice of self. He who repents brings about a revolutionary change in his life ; in other words he causes a death to himself.

When a man passes through great difficulties for a tremendous change, then his sins of the past are atoned thereby. He abandons all the unlawful means of earning livelihood ; he separates himself from his close friends and leaves off his relatives and his people. for the sake of God, when his sincerity reaches perfection then God Himself demands and declares that the hardships which he has undergone should become an atonement for his deeds (sinful deeds of the past).

(Malfoozat Vol. VI, p. 157)

Bounties of Paradise

There is nothing that one can achieve without the grace of God and he who gets it here in this world, is the one who will get it in the next world, too. God says in the Holy Quran,

من كان فى هذه اعمى فهو

فى الاخرة اعمى

(i.e. he who is blind in this world will be blind in the next world, as well).

That is why it is necessary that one should try to achieve that state of life which enables one to deserve paradise and it cannot be made possible without Taqwa. One cannot see God with physical eyes but one can definitely see God with the eye of Taqwa. If someone becoms Muttaqi he will begin to feel as if he sees God and a day will certainly come when he will be in a position to proclaim that he has seen God. The life of paradise that a believer gets in this world is detailed else where in the Holy Quran in the words

كلما رزقوا فيها من ثمرة رزقا قالوا

هذا الذى رزقنا من قبل

When in the next world they will get the fruits of the trees which they had been provided with in this world, they will say these are the very fruits that they were given in the first instance (i.e. in their life on the earth) because they will find the fruits of the next world very much resembling the fruits of this world. It does not mean that what—ever they had taken in this world—milk, honey, butter, pom granate and grapes etc—are the very things that will be given to them in the next world, and that there will be a large number of gardens, trees and gardeners, oxen, cows, buffaloes and bee hives on the trees from where the honey will be extracted and given to the people of paradise All these are wrong notions. If the believers have to get the same bounties as are found in this world, then, what is the difference between the believers and the non-believers. All these things are given to the believers, the non believers and those who do not believe in God—All of them share these things here. How can then the paradise be distingu.shed. The Holy Quran and the Hadees tell us that the Bounties of the Paradise are such that no eye has ever seen them, nor any ear has ever heard of them nor anybody has ever been able to bring their description to his mind It, therefore, means, that although the Bounties of the Paradise have been given a physical description. their reality is very much different.

(Malfoozat Vol. VI, p-178)

Digitized by Khilafat Library Rabwah

FROM THE NEWSPAPERS

THE LIBERIAN INAUGURAL
MONROVIA, November 28, 1979.

Visiting U. S. Atlantic Naval Fleet Presented with Holy Quran

Lt. Commander Dennis C. Marvel of the U. S. S. Dewey received on board the war ship a gift of English Translation of the Holy Quran and other useful Islamic Literature from a delegation of Ahmadiyya Muslim Mission, Liberia, headed by A K. Shahid Ameer and Missionary incharge Two sets of these valuable books were each for the Libraries of the two Naval Ships—The U.S.S. Dewey and the U S.S. Trippe.

Making the presentation, the Ahmadiyya Muslim Missionary emphasised that true Quranic and Islamic teachings have been in fact meant to bring about an unprecedented era of peace and prosperity, goodwill and amity between nations and continents.

The Lt. Commander, Dennis C. Marvel accepted the precious gift, expressing his heartfelt gratitude and hoped that it would prove to be an inspiring reading for the crews of both the U.S. Naval Ships.

'Naipauls View is Prejudiced...'

Some people say that Mr. Naipaul is the Master of the novel and a strong contender to win the Nobel Prize for literature. But not every novelist can be expected to have an understanding of Religion, especially the one he does not believe in. Mr Naipaul has proved that though he is contending for the Nobel Prize, he really has no understanding of Islam.

The Bomb of August 22, 1980 reports him as saying; "In his interview with Newsweek he said: "Muslim fundamentalism (basic religion) has no intellectual substance in it, therefore it must collapse".

Our Missionary, Maulvi Mohammad Hanif Yaqoob has tried to put Mr Naipaul right by getting a letter published in the same newspaper (dated 1 .9.1980). The letter is reproduced below :

We the people of Trinidad and Tobago are very proud of Mr. Naipaul as a writer and critical observer of things. We will feel very happy to see that his criticisms bring about reforms in communities where there seem to lack discipline and improvement.

I think he has overshot himself into criticism with the remarks : 'Muslim fundamentalism (Basic religion) has no intellectual substance in it, therefore it must collapse."

Now this seems to be mere wishful thinking rather than facts, because day by day Islam is overtaking the world including those whom Mr. Naipaul may call intellectuals.

Further more the word "Intellectual" can be regarded a relative expression and can vary in its application. What may be termed intellectual

Digitized by Khilafat Library Rabwah

by Christians may be regarded as foolishness by non christians, and what may be termed philosophy and intellectualism by Hindus may be termed backwardness by authors like Mr. Naipaul and what may be termed intellectualism and philosophy by Muslims may be termed by Mr. Naipaul as "No intellectual substance in it."

—

But the facts are that Islam presents the Holy Quran as a perfect guide, Mohammad the Prophet as a noble exemplar, and the Muslims with these guidances have contributed to great sciences and arts, in Astronomy, Philosophy. Mathematics, Geography etc. How can all these be regarded as "No intellectual substance" is amazing and must be regarded prejudicial.

A very important point to consider is that today nations are building their strength on it.

While Islam is creating a revolution in the world for the betterment of mankind M. Naipaul should see whether his criticisms are doing any good to mankind or not.

I personally appreciate any criticism if it can do any good to reform the Muslim world and mankind in general.

Mohammad Hanif Yaccob
Ahmadiyya Muslim Missionary
Republic of Trinidad and Tobago,

Enlighten the World

The following letter which was published in the Daily Nation (Kenya) of April 1, 1980, speaks for itself. There is nothing that gives us greater joy than seeing the Muslims coming back to the real and true teachings of Islam This is the Age for the revival and firm establishment of Islam call the rest of the world towards this noble religion...We are sure that as prophesised by the Holy Prophet Mohammad, Sallallaho alaihi wa sallam, a very large section of mankind all over the world must turn to this noble religion.

We have always expressed pleasure at the activities of anyone who ever came forward to preach Islam. We have indeed encouraged all and sundry to do whatever they can in this respect. Let us forget our own differences Let us serve God and His Prophet. Let us do it one and all. Let us do it all over the world. Let us congratulate all those who are in the field. May God help them and may He bless their efforts. Amen.

Digitized by Khilafat Library Rabwah

The text of the letter :

Enlighten the world

Every good Muslim will welcome the new trend independently developing in Islamic circles in Kenya. There is a visible move towards taking practical steps in the right direction and it is gathering momentum.

I had the honour to attend a reception on March 24 arranged by the Ambassador of Pakistan to celebrate Pakisian Day. No alcohol was served on the occasion. This is a sure sign of the commendable retreat towards Islamic principles in the Nyayo era.

Earlier, I was among the guests invited to welcome the Bohra spiritual leader at Jomo Kenyatta Airport on March 21. The Bohra ladies had smartly covered themselves, as they are required by the Holy Quran to do in public, and the menfolk, young and old, wore graceful beard.

(*Continued on page 24*)

With the help of the Holy Quran

The following verses of the Holy Quran will help you convey your message to the people round the world. Study the verses and draw your conclusions and explain them to those who come in contact with you for comparative study of religion.

1. These Messengers have We exalted some of them above others: among them there are those to whom Allah spoke; and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary clear, proofs and strengthened him with the Spirit of holiness. And if Allah had so willed, those that came after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved And if Allah had so willed, they would not have fought with one another; but Allah does what He desires. (2 : 254)

2. When the Angels said, 'O Mary, Allah gives thee glad tidings of a word from Him; his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness of God. (3 : 46)

3. When Allah said, 'O Jesus, I will cause thee to die a natural death and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ. (3 : 56)

4. Surely the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him, 'Be', and he was (3 : 60)

5. And their saying, 'We did kill the Messiah, Jesus, son of Mary the Messenger of Allah; whereas they slew him not, nor crucified (killed him by crucifiction) him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty; on the contrary, Allah exalted him to Himself. And Allah is Mighty, Wise. (4 : 158, 159)

6. ..... Verily, the Messiah, Jesus son of Mary, was only a Messenger of Allah and a fulfilment of His word which He sent down to Mary, and a Mercy from Him. So believe in Allah and His Messenger, and say not 'They are three.' Desist, it will be better for you. Verily, Allah is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heaven and whatever is in the earth. And sufficient is Allah as Guardian. (4 : 172)

7. They have indeed disbelieved who say, Surely, Allah is none but the Messiah, son of Mary' Say: 'Who then has any power against Allah, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' and to Allah belong the Kingdom of the heavens and the earth and what is between them.

Digitized by Khilafat Library Rabwah

He creates what He pleases ; and Allah has power to do all things. (5 : 18)

8. Indeed they are disbelievers who say, 'Surely, Allah is none but the Messiah, son of Mary,' whereas the Messiah himself said, 'O children of Israel, worship Allah who is my Lord and your Lord.' Surely whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers. (5 : 73)

9. The Messiah, son of Mary, was only a Messenger ; surely, Messengers like unto him had indeed passed away before him. And his mother was a truth-ful woman. They both used to eat food, See how We explain the Signs for their good, and see how they are turned away. Say, 'Will you worship beside Allah that which has no power to do you harm or good ?'

And it is Allah Who is All-Hearing, All-Knowing. (5 : 76-77)

10. When Allah will say, "O Jesus, son of Mary, remember My favour upon thee and upon thy mother ; when I strengthened thee with the Spirit of holiness so that thou didst speak to the people in the cradle and in middle age : and when I taught thee the Book and Wisdom and the Torah and the Gospel ; and when thou didst fashion a creation out of clay, in the likeness of a bird,, by My command ; then thou didst breathe into it a new-spirit and it became a soaring being by My command ; and thou didst heal the night blind and the leprous by My command ; and when thou didst Raise the dead by My command ; and when I restrained the children of Israel from putting thee to death when thou didst come to them with clear Signs ; and those who disbelieved from among them said, "This is nothing but clear deception." (5 : 111)

11. And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah ?' he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things. I said nothing to them except that which Thou didst command me—'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them ; and Thou art Witness over all things. (5 : 117, 118)

12. And We did not give them bodies that ate no food, nor were they to live for ever. (21 : 9)

13. Have they taken gods from the earth who raise the dead ? If there had been in them (the heavens and the earth) other gods beside Allah, then surely both would have gone to ruin. Glorified then be Allah, the Lord of the Throne, above what they attribute. He cannot be questioned as to what He does, but they will be questioned. Have they taken gods beside Him ? Say Bring forth your proof. Here is the Book of those with me, and the Book of those before me. 'Nay, most of them know not the truth, and so they turn away. (21 : 23-25)

14. And We made the son of Mary and his mother a Sign, and gave them refuge on an elavated land of green valleys and springs of

Digitized by Khilafat Library Rabwah

running water. (23 : 51)

15. Allah has not taken unto Himself any son, nor is there any other God along with Him ; in that case each god would have taken away what he created, and some of them would surely have dominated over others. Glorified be Allah above all that which they attribute to Him. (23 : 92)

16. Say, 'if there had been a son to the Gracious God, I would have been the first of worshippers.' (43 : 82)

17 Say, 'Do you know what it is you call on beside Allah ? Show me what they have created of the earth. Or have they a share in the creation of the heavens ? Bring me a Book revealed before this or some vestige of knowledge in your support, if you indeed speak the truth.' (46 : 5)

18. And we believe that the majesty of our Lord is exalted. He has taken neither wife nor son unto Himself. (72 : 4)

Gift of Speech

Books and newspapers—indeed, they are a good medium of expressing the thoughts that have to be conveyed to others. But the origin and the basic medium is the spoken word : Mankind started conveying thoughts through the gift of speech. Today, attention has been directed to the written word but speech, it must be realised, remains equally important and in some respects—even more important : the literate and the illiterate both, can benefit from it.

Let us use the gift of speech for conveying our ideas. Let us pray to God that He may help us.

A PRAYER

If all the seas and all the trees
Were ink and writing pen
And writing was the only business
Of all the women and men

If all the time they thought and wrote
And doubled the seas and trees
The words of God would never end
They may write as long as they please.

That is my God and that is my Help
From Whose fountain I sip
My tongue and pen to speak and write
'Tis His Mercy in which I dip.

He gives me power to stand and stare
And face the odds of daily life
I do admit the struggle's there
But what a joy, there is no strife.

My blood and bones and all the flesh
My heart and head and stirring soul
I pray they do their duty well,
To praise Him is their goal.

Naseem Saifi

(Continued from page 18)

The African community at the Coast, too, has at last started making amends by discarding certain innovations that had eroded the Muslim faith over the past centuries. As reported in "TAIFA Weekly" of March 22, Page 6, some brave Muslims in Mombasa successfully challenged such un-Islamic practices as were being observed at the death of a Muslim.

There is a slow but sure move towards purging the Muslim society of its evils at the beginning of the 15th Century of the Islamic calendar. A resolute and persistent attitude is needed to make this move a success. Our slogan now should be : Enlightened and practising Muslims of the world unite !

Sheikh M. Munawar,
Nairobi.

Digitized by Khilafat Library Rabwah